

meeting in New York furthers movement toward an international convention.

To give a sense of the importance and scope of this initiative, I am including Article 1, Purpose and Core Principles, and Article 2, Human Rights and Fundamental Freedoms of Older Persons. I encourage my colleagues to read them, learn more about the Chicago Declaration, and join in the fight to promote the rights of older Americans.

The following are excerpts from the Chicago Declaration on the Rights of Older Persons.

#### ARTICLE 1—PURPOSE AND CORE PRINCIPLES

(a) The purpose of this Declaration is to provide, advance, and promote a basis for the development of a convention on the full and equal enjoyment of all human rights and fundamental freedoms by older persons, and to promote respect for their inherent dignity.

(b) The principles recognized by this Declaration are:

1. Respect for inherent dignity;
2. Respect for individual autonomy, including the freedom to make one's own choices;
3. Respect for the independence and capabilities of older persons;
4. Respect for interdependence and caring relationships;
5. Respect for non-discrimination and equality under law;
6. Respect for family relationships and intergenerational solidarity;
7. Respect for full and effective participation and inclusion in society;
8. Respect for and recognition of older persons as part of human and cultural diversity; and
9. Respect for aging as an integral and continuous part of life.

#### ARTICLE 2—HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS OF OLDER PERSONS

Older persons have the following rights and nothing in this Declaration diminishes any greater rights granted to them that may be contained in local, national, regional, or international law.

(a) Equality, non-discrimination, and equal opportunity: Discrimination against older persons on the basis of age is prohibited.

##### (b) Quality of Life

1. Older persons have the right to the effective enjoyment of the right to life, to live with dignity in old age, and to make decisions about the quality of their lives.

2. Older persons have the right to support in making decisions regarding their present and future circumstances.

##### (c) Liberty

1. Older persons have a right to liberty and security of person.

2. Old age should never justify a deprivation of liberty.

3. Older persons have the right to personal mobility with the greatest possible independence.

4. Older persons have the right to liberty of movement, freedom to choose their residence, and the right to a nationality.

##### (d) Equality Before the Law

1. Older persons have the right to equality before the law.

2. Older persons have the right to access to justice on an equal basis with others.

3. Older persons are equal before the law and are entitled without any discrimination to the equal protection and equal benefits of the law.

4. Denial of legal capacity on the basis of old age is prohibited.

5. Older persons have the right to assistance and support in the exercise of their legal capacity.

##### (e) Health and Long Term Care

1. Older persons have the right to the enjoyment of the highest attainable standard

of physical and mental health and long term care without discrimination on the basis of age, including access to public health, preventive medicine, palliative care, and rehabilitation.

2. Older persons have the right to the benefits of scientific progress and health and long term care related research.

3. Older persons have the right to self-determination in health and long term care related matters and to make such decisions based on informed consent.

4. Older persons have the right to dignity, privacy, and autonomy in making health and long term care related decisions.

5. Older persons have the right to express their wishes and preferences regarding future health and long term care related decisions and to have those expressions respected.

6. Older persons have the right to assistance and support in receiving, understanding, and processing information in making informed health and long term care related decisions.

(f) Adequate Standard of Living: Older persons have the right to an adequate standard of living, including the right to food, water, clothing, and housing, and to improve their living conditions without discrimination on the basis of age.

##### (g) Housing

1. Older persons have the right to adequate housing.

2. Older persons have the right to choose on an equal basis with others their place of residence, the persons with whom they may live, and they are not obliged to live in any particular living arrangement.

3. Older persons have the right to security of tenure free from disproportionate interference.

(h) Living Independently and Being Included in the Community

1. Older persons have the right to live independently and to make choices to facilitate their full inclusion and participation in the community.

2. Older persons have the right to access and choose a range of in-home formal or informal care and other community support services. This includes personal assistance necessary to support independent living and inclusion in the community and to prevent isolation or segregation from the community.

3. Older persons have the right to community services and facilities that are responsive to their needs.

4. Older persons have the right to participate fully in all aspects of life, including equal access to the physical environment, transportation, information, communications, technology, and other facilities and services open to the public.

(i) Education: Older persons have the right to education, training, and life-long learning without discrimination.

##### (j) Work and Employment

1. Older persons have the right to work, including the right to participate in a workforce that is open, inclusive, and accessible to persons of all ages.

2. Mandatory retirement based on age is prohibited.

##### (k) Land and Other Property

1. Older persons have the following rights without discrimination on the basis of age or gender: to use, own, transfer, inherit, and participate in the redistribution of land and other property.

2. Older persons have the right to exercise self-determination with respect to their property and the right not to be arbitrarily or unlawfully deprived of their property.

(l) Freedom from Torture or Cruel, Inhuman, or Degrading Treatment or Punishment: Older persons have the right to be free from torture or cruel, inhuman, or degrading treatment or punishment.

(m) Freedom from Exploitation, Concealment, Violence, Abuse, and Neglect

1. Older persons have a right to be free from all forms of exploitation, concealment, violence, abuse, and neglect.

2. Older persons have the right to recovery and reintegration when exploitation, concealment, violence, abuse, or neglect is committed against them.

3. Older persons have the right to recovery and reintegration in an environment that fosters dignity, health, well-being, self-respect, and autonomy, and is sensitive to self-identification and personhood.

4. Older persons have the right to be free from medical abuse, including nonconsensual treatment, medication, experimentation, and hospitalization.

5. Older persons may not be denied medical treatment or have medical treatment limited on the basis of age.

(n) Freedom of Expression and Access to Information: Older persons have the right to freedom of expression and opinion, including, the freedom to seek, receive, and impart information and ideas on an equal basis with others and through all forms of communication of their choice.

(o) Freedom of Association: Older persons have the right to freedom of association and to create their own associations.

(p) Respect for Privacy: Older persons have the right to privacy, in all aspects of their lives, including, in their home, family life, communications, intimacy, health, and financial matters.

(q) Social Protection: Older persons have the right to social protection, including income security, without discrimination on the basis of age or gender.

(r) Participation in Social, Political, and Cultural Life

1. Older persons have the right to participate in cultural life, recreation, leisure, and sport.

2. Older persons have the right to exercise political rights, including the right to vote, stand for office, and participate in the political process.

(s) Right to Assistance: Older persons have the right to assistance in exercising the rights in this Declaration.

## PERSONAL EXPLANATION

**HON. JOHN LEWIS**

OF GEORGIA

IN THE HOUSE OF REPRESENTATIVES

*Friday, July 25, 2014*

Mr. LEWIS. Mr. Speaker, I was unable to cast roll call votes on the afternoon of July 23, 2014. Had I been present, I would have cast the following votes:

On rollcall 442, Ordering the Previous Question during consideration of H. Res. 680, I would have voted "no."

On rollcall 443, on H. Res. 680, the rule to consider H.R. 3393, I would have voted "no."

On rollcall 444, on the Kilmer of Washington Part B Amendment "no." 2 to H.R. 4984, I would have voted "yes."

On rollcall 445, on the Motion to Recommit H.R. 4984, I would have voted "yes."

On rollcall 446, on passing H.R. 4984, I would have voted "yes."

On rollcall 447, on passing H.R. 5111, I would have voted "yes."

On rollcall 448, on the Motion to Recommit H.R. 3393, I would have voted "yes."

On rollcall 449, on passing H.R. 3393, I would have voted "no."

On rollcall 450, on the Motion to Instruct Conferees on considering H.R. 3230, I would have voted "yes."

HONORING MOUNT ZION  
MISSIONARY BAPTIST CHURCH

**HON. BENNIE G. THOMPSON**

OF MISSISSIPPI

IN THE HOUSE OF REPRESENTATIVES

*Friday, July 25, 2014*

Mr. THOMPSON of Mississippi. Mr. Speaker, I rise today to honor Mount Zion Missionary Baptist Church Canton, Mississippi.

The population of Madison County, Mississippi has been predominantly African-American since 1840. Prior to 1865, some members of the African-American population, most of whom had arrived in the county as slaves, were permitted to attend worship services, to be baptized and to be married in the area churches. They were also allowed to join established white congregations.

Early county records indicate that slaves were a part of the church communities. The Old Madison Presbyterian Church, the First Presbyterian, and the First Baptist listed a total membership of one hundred and thirty-four. One hundred were slaves and the other thirty-four were whites.

After the Civil War and freedom, African-Americans naturally desired to establish their own houses of worship. In 1865, the newly freed members of the congregation of First Baptist, with encouragement and financial assistance from their white counterparts, organized Mount Zion Baptist Church. Rev. T. J. Drane, pastor of the white church, served as minister receiving for his services a monthly salary of one dollar.

In 1870, Drane and R. B. Johnson donated two acres of land on the northern boundary of the plantation to Mount Zion. The first church was erected on Freedman Hill, located at the corner of North Railroad and Bowman Streets, according to the 1898 George and Dunlap map of Canton. Rev. Drane called for a meeting with council along with Mr. Will Powell from the white Baptist Church to help establish the church.

In addition to serving as pastor, Rev. Drane ran a day school and was assisted by Lillian Highgate, a white female. Rev. Drane received an additional \$1.50 a month for his services. He also organized and maintained the first Sunday school class. All other organizations came into existence after Rev. Drane's resignation. Rev. Jordan Williams replaced him.

Newspapers frequently carried announcements concerning Mount Zion's activities. For example, "Several converts at the Colored Baptist Church were baptized at the railroad culvert," or "Rev. Williams, pastor of the Colored Baptist Church, immersed ten converts last Sunday night". The second church site was across the street where the TWL parking lot is now located.

The third and fourth pastors were Reverends Mass and Davis. The fifth pastor, Rev. R.T. Sims, served for eighteen years and Rev. W. L. Varnado for seven. The seventh through the tenth pastors were as follows: Rev. Bradley, Rev. Morris, Rev. Drew, and Rev. A. D. Purnell.

By the 1920's, the congregation had outgrown the church and Rev. Purnell, along with members, began raising money for a larger building. The new lot for our present church was purchased from Jack Warren. Rev. Purnell asked Mr. S. M. Reddick, Vice President of Madison County Bank, to serve as

custodian over the church's building funds. He also asked if he would direct the building of the church and issue bonds to underwrite construction costs.

The bank issue \$14,000 in bonds. Raymond H. Spencer was the architect of the neoclassical brick structure. He also designed the First Methodist Church of which Reddick was a member. The building was erected in 1929 at the cost of \$35,000. The congregation moved into the new structure February 1930.

Rev. P. F. Parker, the eleventh pastor, with the help of God and members, burned the mortgage. Under his leadership the church grew. For example, the following organizations played an active role in missionary work: Senior Missionary Society, Junior Matrons, Young Woman's Auxiliary, Red Circle/Sunshine Band, Sunday school, Baptist Training Union, Senior Choir, Gospel Chorus, Junior/Beginner's Choir, New Membership Club, Pastor's Aide, Boys' Bible Club and Usher Board. Rev. Parker served until his death in 1970.

Mount Zion continued to serve the African-American community religiously and socially. During the summer of 1964, Mount Zion was the location of a pivotal moment in our state's civil rights struggle. In her autobiography, *Coming of Age in Mississippi*, Ann Moody notes that Mount Zion was the biggest Negro church in Canton and the center of the local marches.

On Friday, May 29, 1964, on the church lawn, six hundred community and church members witnessed the near death beating of McKinley Hamilton, a young African-American man. As a result, eighty church members marched on the Madison County jail in one of the first protest marches in Canton. Mount Zion became known as the "Church of Refuge". In 1968, twelve hundred students from Rogers High School marched because they were outraged over the murder of Dr. Martin Luther King, Jr. A group of parents led them to Mount Zion. Rev. Parker opened the doors of the church to them, thus saving them from injury by law enforcement officers waiting for them on Hickory Street in front of High's Funeral Home.

Dr. W. L. Johnson, our twelfth and present pastor, has served for twenty-nine years. His words have power through the Holy Spirit. Under Dr. Johnson's leadership, the church has continued its growth. For example, the church has been air-conditioned, carpeted throughout, a fellowship hall and recreation center built and equipped, four parking lots purchased and surfaced, restrooms were remodeled, a lounge installed, pews padded, a new intercom system purchased, speakers installed in the pulpit and choir loft, additional chairs purchased for the choir and seating areas in the wings, two new copiers, a computer, storage room, and a fifteen passenger van and twenty-seven passenger bus were also purchased. The stained glass windows were repaired, and the pastor study was moved upstairs.

We now have a summer recreation program. Our membership is approximately 500 and still growing. The church is one of the most monumental, intact, and historic resources associated with the Canton African-American Community. As a result of this, the church was recently placed on the registry of Historical Buildings.

Our aim is to give every God-seeking person an opportunity to receive salvation. The

church clearly reflects the importance of the social and religious life of the African-American community from its birth in 1865 up to the present. Let us resolve to make service to Christ a priority in our lives.

Mr. Speaker, I ask my colleagues to join me in recognizing Mount Zion Missionary Baptist Church.

HONORING THE 25TH ANNUAL  
BRONX DOMINICAN DAY PARADE

**HON. JOSÉ E. SERRANO**

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

*Friday, July 25, 2014*

Mr. SERRANO. Mr. Speaker, I would like to pay tribute to the Bronx Dominican Day Parade (La Gran Parada Dominicana del Bronx) which will take place on Sunday, July 27th, 2014. This is the 25th year of this important community event, which celebrates the heritage and culture of the Dominican community in New York City. It is one that is eagerly anticipated by the Dominican and Bronx communities each year.

As the second largest Latino community in New York City, Dominicans have made invaluable contributions to New York City, and to the Bronx in particular. While Northern Manhattan is perhaps best known for their large Dominican community, I am proud to say that Census Bureau statistics now show that the Bronx is home to the largest Dominican community in New York City. And I am even prouder to represent a community has enriched our borough with a unique culture, spirit, and drive to live the American Dream.

The Dominican community is an important part of the diverse tapestry that makes up New York City. Thousands of Dominican professionals and students have served as community leaders in the Bronx in many different areas, including government, law, media, science, and technology, and sports, among many other fields. Their contributions to the culture and success of the Bronx, New York City, and to the United States is worthy of celebration and immense pride.

The Bronx Dominican Day Parade is an exceptional event that brings together the diversity of New York City, where Dominicans and those of other heritages can gather to celebrate the successes and identity of one of the city's most important communities. The parade was created to honor the vibrant Dominican community in the Bronx, and Felipe Febles and Rosa Ayala, the parade's organizers, have worked hard to make the event the extraordinary celebration that it is today. The strong sense of unity that the parade brings to the Bronx is immeasurably important. As a Bronxite and New Yorker, I am delighted to see this event grow every year, and I am honored to march alongside the accomplished Dominican men and women in our community.

Mr. Speaker, I always look forward to this fantastic community event, and I am excited to marching in the twenty-fifth annual Bronx Dominican Day Parade on Sunday. I hope my colleagues will join me in recognizing this important occasion, and I am confident that this event will continue to be a landmark celebration for both the Dominican and Bronx communities for many years to come.